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shares the confusion common to Mr. Carver's students that institutions are merely external manifestations of an immutable human nature. He therefore concludes that "we are all of us what we are," and recognizes no possibility of change in social arrangements except by the approved economic method of the addition of infinitesimal increments.

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*Japan at First Hand.* By JOSEPH I. C. CLARKE. New York: Dodd, Mead & Co., 1918. 8vo, pp. xxxvi+482. \$2.50 net.

This volume records the unprejudiced impressions of one who traveled through Japan three or four years ago, interviewed various men prominent in business or politics, saw the usual sights, artistic and social, and followed the usual routes of travel. The general character of the book can be inferred from these facts. It does not pretend to be the result of long and intensive study, or to give the impressions of one trained in the keen analysis of social institutions. The author is sympathetic in his attitude toward the Japanese and finds no fundamental reason for antagonism between that country and this.

The topics covered are broad in scope—art, religion, sports, education, newspapers, theaters, farmers, silk culture, special sights, and so forth, ending with a trip through Korea and Manchuria to Peking. One chapter each is devoted to "Big Business" and "Finance and Banking," with some discussion of the more obvious phases of modern economic development and the effects of the war. But such information on these topics as the economist or business man wants is best found elsewhere.

The book contains no serious study of the persistence in Japan of the mediaeval organization of society, or of the reaction of modern industry upon the old.